

CHRISTIAN



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BY WILLIAM S. DAMRELL.

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"I have been making sacrifices for the cause every year since I have been in Iowa, and now if the Home Mission Society deserts me there is no help. I must sink. If I had, as others, entered into speculation, I might have kept up, but then the cause of Jesus in this place would have sunk; and I chose rather to run the risk of sinking myself, than to see that of the dear Son of God suffer."

It is needless to add he was immediately appointed; but it is very pleasing to be able to say that his labors are very successful. In his last communication he remarks: "I have never seen changes so great and rapid forward in any portion of the west as here. It will not be long ere this Church will become a very efficient one in the great work of benevolence."

ANNUAL REPORTS WANTED.

The subscriber respectfully requests the Secretaries of the following missionary bodies to forward him, by mail, at as early a date as consistent, after publication, the annual reports of those bodies for 1841, viz:

Baptist Conventions of Maine, Vermont, Pennsylvania, North and South Carolina, Alabama, and Tennessee.

General Association of Kentucky, Illinois River and Northern Associations, in Illinois.

New Cape Girardeau Association, and Franklin Missionary Society, in Missouri, and Domestic Missionary Society in Louisiana.

TO APPLICANTS FOR AID.

Applications for aid are still forwarded to the Executive Committee, unaccompanied with the information and recommendations required. Such applications occasion loss of time to the applicants, and often considerable extra postage to the Committee. It is, therefore, thought proper to repeat the notice already extensively circulated, that applications should be accompanied with all the information required in the 9th Annual Report, page 66, and the recommendations named on the same page and page 68. The whole should be repeated annually, with every application for a renewal of the appropriation. The recommendations, instead of being merely for the minister, should be for the entire arrangement proposed.

There are important reasons for making these requisitions. Strict compliance with them will facilitate our plans very much, and will cause but little inconvenience to the applicants. Omissions render the application informal and liable to delay in passing to a favorable issue.

BENJAMIN M. HILL, COR. SEC.

For the Christian Reflector.

War with England.

ITS POLITICAL EFFECTS.

Few suspect the dangers to which war would expose our political interests; and I have even heard some express the belief that it would do us good by hushing the strife of parties, and uniting them against a common foe. Men who reason thus, must have studied the nature and history of war with a very superficial eye; for both would teach us to expect from it evil and only evil to our free institutions.

Look at the very nature of this custom. Its spirit is fundamentally maxims are adverse to free government. It is a species of the most rigid, relentless despotism. There is not on earth a kind of slavery worse than that practised upon soldiers. They are allowed to have no conscience of their own, no will, no self-control, but form parts of a great machine directed by a single mind that is under no effective responsibility to any law, human or divine. Every general is a despot. His will is law; and when bidden to plunder, and burn, and kill, to perpetrate the foulest crimes, or inflict the most savage and revolting cruelties, soldiers can refuse only at the peril of their own life. Right or wrong, their commander must be obeyed without objection, inquiry or hesitation. Soldiers are his tools; and he drills them into the most abject submission to his will as their only or paramount rule of duty.

Such a system, the parent and guardian of tyranny all over the world, must be dangerous to our liberties. How easy for a Caesar or Napoleon to turn an army, so completely under his control, against the government of his country, and by his aid to enslave himself on his ruins! Nor is this mere imagination, but the actual catastrophe of nearly all former republics.

Mark the strongly anti-republican tendencies of war. It necessarily transfers power from the many to the few, and makes the former mere agents or slaves to do the bidding of the latter. Rulers raise armies, and control them; they create offices, and fill them; they levy taxes, and appropriate them; all power is rapidly accumulated in a few hands, which

might with comparative ease grasp the helm of state for themselves, and either lure or force the people into submission. But the moral influences of war are still more dangerous to liberty. No people can govern themselves without a large share of intelligence and virtue; but war would erode these qualities. It is the reign of immorality, irreligion and all sorts of wickedness. It is a system of sin. It licenses crime; it enjoins crime; it applauds crime. It is practical atheism; a temporary dethronement of God as the lawgiver of the universe, and a substitution in his place of war-makers, with power to authorize and require what he forbids. It sets aside both the gospel and the decalogue. It suspends the Sabbath; it shuts up the sanctuary; it withholds the Bible; it exiles its agents from nearly all the ordinary means of grace; it fosters ignorance, and encourages intemperance; it panders to the lowest vices, and instigates to the foulest crimes. A people, long under such influences, lose the power of self-government, and usually become the prey of one tyrant, or a million.

All history confirms these views. What gave rise every where to despotism, to slavery, to the slave trade? War. What stabbed the liberties of Greece and Rome? What has proved the ruin of nearly all republics? War. Look at Greece under Philip, at Rome under Caesar, at England under Cromwell, at France under Napoleon, at all the republics in Mexico and South America from their origin to this hour. In every age and clime has war been the chief enslaver of mankind, not the guardian, but the destroyer of their liberties.

Against such a catastrophe, what security have these United States? Our last war shook the fabric of our union; would not another one crush it? The soldiers of Washington, in a moment of passion, urged him to assume the sceptre; and, though that incomparable man spurned the offer, would not a similar crisis deliver us over to some future American Caesar? Would there be no danger from a war with England? Acquainted with all our weak points, and possessed of vast power to execute her schemes of vengeance, she might kindle the flames of discord among ourselves, lift the standard of insurrection along our Southern coast, and blow in the ears of three million slaves the tocsin of freedom and revenge. What the result would be to the South, to the whole country, I dare not conjecture; but it is obvious enough that the only hope of our republic is in constant peace. War, oft-repeated, or long continued, would inevitably ruin us.

Need I confirm these fears by the warnings of our wisest patriots? "A dupe during my whole life," says Gen. Wilkinson of our last war, "to the prejudices I now reprobate, I speak from experience when I warn my country against military enthusiasm. These States should pause and reflect before it be too late. We have escaped from one war with a crippled constitution; the next will probably destroy it; therefore let the motto of the state be Peace."

"Of all the enemies of liberty," says Madison, "War is the most to be dreaded, for it comprises and develops all the rest. War is the parent of armies; from these proceed debts and taxes; and armies, and debts, and taxes are the well-known instruments for bringing the many under the dominion of the few. No nation could preserve its liberties in the midst of continued war. These truths are well established; and if so, shall we push the vessel of state into such a maelstrom as war?"

ERASMUS.

Irish Missionaries.

Professor Sears, in his recent lecture before the "Young Men's Society for diffusing Missionary Knowledge" stated that Christianity was introduced among the Germans from the remotest corner of Europe—from Ireland, Scotland, and Wales—those remote retreats where the Northern barbarians, the Goths, Vandals, and Saxons, had never carried their devastating power. It was from the "Islands of the Saints," as it has been called, where science and religion prevailed at that time more than in any other part of the world—the Islands of Bangor, and I or St. Jona. There were 3,000 monks, engaged in the study of science, the Greek and Roman languages, &c., and the Bible was in every man's hand and heart—where the principles of Protestantism were deeply seated; for it is to be remembered that the religion originally prevailing in the Islands of Great Britain was essentially Protestant; and that the Christians there were afterwards with great difficulty and not without bloodshed brought to submit to the Roman See.

He proceeded then to survey the field of missionary operations, which was the subject of his lecture—the country of the Alamaus, Bavarians, Thuringians, and Frieslanders, which he described on a map. The inhabitants of these countries were described in history as men of large stature, long golden hair, extending over their shoulders, with blue eyes, deeply set in round masses of flesh. Their clothing was the scanty dress of the savage—the spear was their weapon of war. Their civil condition was very much like that of the natives of our western forest. Germany was then a vast forest. The Alamaus had no cities nor villages—but their habitations were thinly dispersed through the forest. They led a kind of shepherd's life. It was not till the 7th or 8th centuries that they had even castles. Till then, the dukes resided in houses, like the rest of the people; but after the dukes built castles, the nobles gathered round them in villages. But the Thuringians had villages before.

The first missionary to these people, was Friedland, from Ireland. Burning with zeal, he could not satisfy his heart in the simple enjoyment of Christian privileges. He crossed over into Gaul, obtained letters of protection from Clovis, passed the Rhine, entered upon a small island, and there established himself as a missionary. He formed an acquaintance with a distinguished family, and one of their members, a female, became a Christian. This excited the hostility of the Pagans, who rose in a mob and banished the missionary from the island. He repaired to the court of Clovis, and obtained redress. He was sent back in safety, and possession of the island was secured to him forever, and he established a convent there, where he trained up natives of the country as preachers of the gospel.

The general characteristic feature of the Irish Christians and Irish missionaries was, that they were strictly Protestant. They adhered to the Bible, and their theology was eminently biblical. It was their uniform custom, in conducting missionary operations, to select one individual, of superior talents and acquirements, and place him as the teacher and guide of twelve young men, in the character of disciples and assistants. It was their custom to go into the heart of the heathen country, and seek out some deep forest, agreeably to the monastic feelings of the age, and there plant a small colony, combining the advantages of a convent, a high school, and a Theological Seminary. Much wisdom and skill were manifest in their arrangements. They did not overlook the social principle. They were always associated together so as to enjoy society, and to be able to bring the power of 13 men to bear upon a single object. As they were ascetics, they had no families, and were able to maintain themselves by their own labor, and the liberality of the natives. They introduced husbandry. They cultivated the soil, and their example was followed by the natives. The habits of the people were changed to a sort of civilization. And, by making their convents schools, they were able to control the intellectual movements of the nation. They endeavored to secure, in these schools, as many young men as possible, from the native population. They provided, in this way, successors, to occupy their own situations, as well as pastors for the people.

The first Irish missionary, who engaged in any general and systematic effort, was the celebrated St. Columban—a man of excellent native talent, trained in the best schools of Ireland and Scotland. He was at the head of a convent where there were three thousand students, exerting a very great and beneficial influence in his own country; but he was seized with a burning zeal in behalf of the heathen, and determined to leave all and go to them. He consulted his associates, and found twelve others, who pledged themselves to go with him. This was in the year 595. Leaving their native country they passed to the continent, intending to go into the interior of Germany; but, the king of the Franks persuaded them to establish themselves West of the Rhine, where there were settlements of the Alamaus, incorporated with the Franks. They entered into a dark and rocky glen, and found the ruins of an old castle, and established a convent and school. And so remarkably did

they differ in their lives from the worldly clergy around them, that their school was soon filled to overflowing, so that they established another, not far from Balse. This was so crowded that, in a few years, they established a third. Here they labored for twenty years; when they were banished, in consequence of the flagitious character of the court; but they left the fruits of their labor behind them. But why were they banished? The ostensible reason was, that they would not conform to the Romish church, in their sentiments and usages; but probably the purity of their lives, as a standing reproach to the clergy and court, operated more powerfully than this, in producing the result. They were, however, the Protestants of that age. They were ordered to return to their own country; but they refused, and went into the midst of the Alamaus population. Here they met with great success; but were banished a second time. Columbanus set out for Italy, and Gallus, one of the most powerful of his associates, went South, to near the borders of the Alamaus, and established himself a third time, where he met with great success.—Recorder.

The Child at Prayer.

BY REV. R. TURNBULL.

Behold a scene of love,
And holiness sublime,
To lift the soul above
This narrow earthly clime;
A lovely little child at prayer,
Her parents standing by,
Gazing upon her infant fair
With deep delighted eye:
A holy halo fills the place,
A light divine, a heavenly grace!

Her face's radiant glow,
Her dark and pensive eye,
Her alabaster brow,
On which dark ringlets lie,
Her little hands bent to heaven,
Her body gently turned—
All mingling, like the hues of even
With mellow sunbeams blent—
Give to the scene a magic glow
Which none but happy spirits know.

This is a sight to wake
Of past delight the dreams,
Like music on the lake,
Or dying sunny gleams;
To raise the sigh for beauty flown,
Which time can ne'er restore,
To draw the tear for gladness gone
For music heard no more;
And conjure up a vision grand
Of beautiful, but vanished land!

This, too, should rouse our faith,
And bear the soul away,
Above the shadowy earth
To climes of cloudless day;
For this is heaven begun in time,
A prelude of that bliss,
Which matchless, endless and sublime,
No tongue can e'er express—
A glory from the world above,
A sunbeam of eternal love!

O, well may angels gaze,
Upon the lovely sight,
And well to heaven may rise
The song of deep delight;
For richer incense never rose
From Eastern shrines to God,
And lovelier scene did ne'er repose
In Judah's bright abode:
O, 'tis a gleam of glory given
To point the raptured soul to Heaven!

"Charity thinketh no Evil"

We are too prone to impute bad motives in reference to particular actions. Sometimes, where the action is good, we ascribe it to some sinister or selfish inducement operating in the mind of him by whom it is performed. This is not unfrequently done where we have no contention with the individual, and the imputation is merely the effect of envy; but it is more frequently done in cases where we have personal dislike. When the action is of a doubtful nature, how apt are we to lose sight of all the evidence which may be advanced in favor of its being done from a good motive, and with far less probability decide that the motive is bad. If we are the object of the action, we too commonly conclude instantly, and almost against evidence, that a bad motive dictated it. Although the circumstance is at worst equivocal, and admits of a two-fold interpretation, we promptly determine that an insult or an injury was intended, when every one but ourselves clearly discerns that no such design can be fairly imputed. A person passes us in the street without speaking, and we immediately believe that it was an act of intentional insult—forgetting that it is probable he did not see us, or was so immersed in thought as not to recognize us. A general remark is made in conversation, which we suppose with no other evidence than its applicability to us, was intended to expose us before the company, when, perhaps the individual who made it had no more reference to us than to a man on the other side of the globe. A thousand cases might be men-

tioned, and in which, of two motives that may be imputed, we choose the evil one. If a person has previously injured us, we are peculiarly prone to this unchristian practice of thinking evil of him. We can scarcely allow ourselves to believe that he can do any thing relating to us, but from an improper inducement; we suspect all his words and all his actions; nor is the propensity less strong in those cases where we have been the aggressors; we then set down every thing done by the injured person to the influence of revenge.

The evil of such a disposition is manifest. It is explicitly and frequently prohibited in God's word. This is the censoriousness forbidden by our Lord, where he says, "Judge not, that ye be not judged;" and which is condemned by Paul, where he says, "Judge nothing before the time until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." James commands us "Not to speak evil one of another; for he that speaketh evil of his brother, judgeth his brother." "Evil surmises" are placed by the apostle among the sins which oppose the words of our Lord Jesus Christ.

It is an invasion of the prerogative of Deity, who alone can search the heart, and read the motives of the breast. It is injurious to the character of our brethren, and disturbs the peace of society. Half of the broils which arise in the world, and of the schisms which spring up in the church, may be traced to this wicked propensity of "thinking evil;" for if men think evil, it is an easy step to speak evil, and then to do evil: so that the origin of many quarrels will be found in the false impressions of a suspicious mind—the misapprehension of a censorious judgment.

But "love thinketh no evil;" this divine virtue delights to speak well and think well of others: she talks of their good actions, and says little or nothing, except when necessity compels her, of their bad ones. She holds her judgment in abeyance as to motives, till they are perfectly apparent. She does not look round for evidence to prove an evil design, but hopes that what is doubtful will, by further light, appear to be correct; she imputes not evil, so long as good is probable; she leans to the side of candor rather than to that of severity; she makes every allowance that truth will permit; looks at all the circumstances which can be pleaded in mitigation; suffers not her opinions to be formed till she has had opportunity to escape from the mist of passion, and to cool from the wrath of contention. Love desires the happiness of others; and how can she be in haste to think evil of them?

If it be asked, Do all good men act thus? I again reply, they act thus just in proportion as they are under the influence of Christian charity. The apostle does not say that every man who is possessed of charity does so, but that charity itself thinketh no evil: and therefore implies that every good man will act thus in the same degree in which he submits to the influence of this virtue. Divine grace! hasten thy universal reign on earth, and put an end to those

Thanks to God! these are yet fundamental principles with us, and distant be the day when they shall be less dear to our children. It is further worthy of notice, that the impulse of the true Christian to impart to others the blessings of faith and to rejoice in the spread of the gospel, the impulse which leads to our labors alike to win our neighbors to Christ, and to promote the great missionary enterprise, manifested itself early in the history of this body. In the Corresponding Letter of the third anniversary, 1827, we express their joy that the past year had been one of unusual success in the propagation of the gospel and the conversion of souls."

Poetry.

God's-Acre.

BY HENRY LONGFELLOW.

I like that ancient Saxon phrase, which calls
The burial-ground, "God's-Acre!" It is just;
It consecrates each grave within its walls,
And breathes a benison o'er the sleeping dust.
God's-Acre! Yes; that blessed name imparts
Comfort to those who in the grave have sown
The seed that they have garnered in their hearts,
Their bread of life, alas! no more they own.
Into its furrows shall we all be cast,
In the sure faith that we shall rise again
At the great harvest, when the Archangel's blast
Shall winnow, like a fan, the chaff and grain.
Then shall the good stand in perpetual bloom,
In the fair gardens of the second birth,
And each bright blossom mingle its perfume
With that of flowers which never bloomed on earth.

With thy rude ploughshare, Death, turn up the sod,
And spread the furrow for the seed we sow!
This is the field and Acre of our God,
This is the place where human harvests grow.
Green gate of Paradise! let in the sun!
Unfold thy portals, that we may behold
Those fields Elysian, where bright rivers run,
And waving harvests bend like seas of gold.

Demo. Review.

The Liberty Bell.

BY JOHN PIERPONT.

THE LIBERTY BELL.—The Liberty Bell—
The tocsin of Freedom, and Slavery's knell,
That a whole long year has idly hung
Again is wagging its clamorous tongue!
As it merrily swings,
Its notes it flings
On the dreamy air of planters and Kings,
And it gives them a token
Of manacles broken;
And all that the prophets of Freedom have
Spoken,
With tongues of flame,
(Like those which came
On the men who first spoke in the Saviour's
Name.)

Comes over the soul,
As death bells knell,
Or the wheels of coming thunder roll!
Our Liberty bell,
They know it well,
The tocsin of Freedom, and Slavery's knell!

Our Liberty bell! let its startling tone
Abroad o'er a lavish land be thrown!
Nay, on the wings of the North-East wind,
Let it reach the isles of the Western Ind—
Those isles of the sun,
Where the work is done,
That, here at the North, is but just begun.
Let the bell be swung,
Till dawn and young,
That dwell New England's hills among,
Shall wake at the peal,
And, with holy zeal,
Beside their mountain altars kneel,
And pray that the yoke
From the necks may be broke
Of the millions who feel the "continual stroke"

Of the despot's rod;
And that Earth's green sod
No more by the foot of a slave may be trod.
Let the Liberty Bell ring out a-ringing!
And let freemen reply with a thunderous shout,
That the gory crucifix and clanking chains,
That blast the beauty of Southern plains,
Shall be stamped in the dust—
And that thrice-gorged Lust,
That glazes on his helpless bond-slave's bust,
Ere long shall see
That slave set free,
And joining in Liberty's Jubilee,
That Jubilee song!
"O Lord, how long!"
Must the world yet wait for that Jubilee song?

Yes, come it must;
Behold it is just,
And his Truth and his Spirit we cheerfully trust.
That truth to tell
Comes the Liberty Bell,
And that spirit shall make it strike Slavery's
knell.

Our Liberty Bell! let its solemn chime
Fall on the ear of hoary Time,
As onward—onward to its goal,
He sees the chariot of Liberty roll;
While, with shout and song,
The swelling throng
Of the friends of the bodman urge it along.
Let the same chime fall
On the ears of all,
Who tread on the neck of the negro thrall,
Till they start from the ground,
As they will at the sound

When the trumpet of angels are pealing around;
And the murdered slave
Comes forth from his grave,
And smiles at the flash of the Avenger's glaive;
And the world shall accord
In the righteous award
To both tyrant and slave, in that day of the
Lord.

The Intemperate Mother.

The rays of an October sun,
Like farewell smiles when friends are parting,
Now fall upon the stricken earth. The tree,
The herb, and all things elken,
By fond nature matured, their strength give up,
Their glory yield, and joys and pleasures pass
away
As things that were.

Within the city's bound,
My footsteps fall. Loud doth the welkin ring
With wild hurra, while party strife
And fierce contention rage, till warmest friends
Alas! become as "twere once deadlier foes."
In time and place like these,
A sorry sight as ever stained this sinful earth
Burst on the view. Despoiled in dress,
And flushed in face, one, bearing the sainted
Name of Mother! staggering, reeled before me.
Close to her side, and as it were
Beneath the shadow of a mother's shame,
Her child, a little innocent, in wonder clung,
As the idlers by, looked on and gazed,
Tears down her cheeks, like little words
In language mute, implored them to pass on,
Out from my sight they went—the scene
Oh, never! and if my heart, grown grey
In sin, could that little one's posess,
Methinks her tongue, in pure and artless tones,
Thus would her tale relate—

"Look, look upon me, mother!
O, call me by my name,
Though thou art changed and altered,
Thy child is still the same;
The scoff that passes round thee,
My heart it pierces through,
But, mother, still I love thee,
Though others prove untrue.

"Yet, from day to day, mother,
My tears are thus to flow,
I care not when I lay, mother,
My aching heart below;
From lions enthroned, and rulers of the earth;
But higher far, my proud pretensions rise—
The son of parents passed into the skies!"

For the shame now hanging o'er thee,
Is crimson to my cheek,
And I would that I could hide me
Where mockers may not speak."

Eng. Paper.

The Family Relation.

Affection.

We should be on our guard against the earliest symptom of affection. The first time that its appearance can be detected—that the little girl enters the room with any but a natural air,—she should receive a check. Let us not be tempted to smile at her attempt, still less to give a look of approval. It is the intimation of mischief which those who know the heart will fear; it may be the germ of conceit or coquetry, which, if not eradicated, will expand in the full-grown weed.

Above all, it is important that children should not witness affection in those to whom they look up. It will soon appear in them, if they observe it in their teachers. Let them not be able to detect any thing but truth in the actions and words and manners of those around them. They are quick to discover any attempt to convey a false impression, to appear higher, or richer, or better than the actual fact, or to assume a tone different from what they ordinarily witness. And if they detect this, they will naturally conclude that there may be a company-face and a home-face, company-manners and home-manners,—and thus they imbibed the principle of insincerity and affectation.

We render an essential service to the deportment, and even to the character of our children, by encouraging them to appear as they are,—to all persons and on all occasions. If a friend visits us in the morning, and kindly wishes to see our little ones, it is better that they should run down in their simple dress, than that their nurse should put on their best frocks, and arrange their toilet with her utmost skill.

For the same reason, if they are surprised in their garden or play-room, they should be taught to come forward, without hesitation or reserve, and meet an unexpected visitor, whoever he may be, with the ingenuousness and freedom which are the best earnest of good manners, and the best intimation of good feeling.

These are trifles; but it is in trifles that the principle of which we have been speaking is developed. And if we view these things with reference to the formation of mind, or even the impression that they make on others, they are not trifles. They give indication of character, and again as has been said, act upon character, and maintain the tone of which they are the result.—Mrs. Sanford.

Early Impressions.

"A short time since, just at sunset, on a summer's day, I went," says Mr. Todd, "to the grave of a dear sister of mine. Her two little boys went with me. When we arrived there, I saw four little rose-bushes standing, two at the head, and two at the foot of the grave, bending over, as if to meet and hang over the grave. 'That is her grave—our mother's grave,' said one of the boys. And those rose-bushes, said I, as the tears started in my eyes. 'Those,' said the eldest, 'brother, and I, and father set out soon after she was laid there. Those two at the head, she planted in the garden herself, and we took them up and set them there, and call them 'mother's bushes.'"

"And what do you remember about your dear mother, my boys? 'Oh! everything.' Well,—what in particular? 'O, this, uncle; that there never was a day, since I can remember, in which she did not take us to her closet, and pray with us, unless she was sick on the bed!'"

"Never did that sister seem so dear to me, as at that moment; and never did my heart feel so full of hope in the words which were engraved on her tombstone—

"No mortal words
Can reach the peaceful sleeper here,
While Angels watch her soft repose."

This affecting anecdote shows the importance of giving religious instruction to children. Early impressions are proverbially strong. The old man, who scarcely remembers the events of last week, can easily recollect what happened when he was a child: the counsels of his father, the sports of his brother, the gate on which he swung, the tree he used to climb, and skated in winter. But of all early impressions, those of a religious character are the most tenacious. My childhood Sabbaths! How vividly are they written on my memory! The ministers who visited my father's family—morning and evening prayer—and the family Bible, "the old-fashioned Bible, that lay on the stand." Though years have passed since then, these things are still retained in mind, with all their original freshness. Last summer, after many years' wanderings, and wearied with the turbulent scenes of life, I went to visit the grave of my mother. While leaning over her tomb-stone, her affectionate look—the prayers she had offered in my behalf—her words of piety—and her cheerful confidence in Christ, amid the trials of life—all these came rushing in upon my mind, with unusual vividness and power, and enabled me to return, with renewed vigor, to the toils and conflicts of life. I was then very deeply impressed with the value of pious parents, and with gratitude exclaimed—

"My boast is not, that I deduce my birth,
From lions enthroned, and rulers of the earth;
But higher far, my proud pretensions rise—
The son of parents passed into the skies!"

Children need such parents. Youth is a very critical period. It is the starting point of the mind, in its everlasting career. The little rill, which is scarcely perceptible amid the tall grass of the meadow, may seem insignificant; but when you remember that this small stream will soon become a river, deepening and widening in its course, until it expands into the broad ocean whose waters have every shore, then it becomes invested with a commanding importance. So, also, the little boy, that you see trundling his hoop or whirling his top, may scarcely attract your attention. But there is a priceless jewel in the casket. He has within him an immortal intelligence—a soul that is destined to everlasting life, or an eternal hell. Whatever influence is exerted upon him, is starting a wave, which will extend wider and wider, and rise higher and higher upon a shoreless sea. It is touching a chord that will vibrate through everlasting ages.

How momentous, therefore, is the condition of the youthful mind! How imperatively does it demand attention;—connected as it is, with the interests of a future and endless world! And who is more suitable to give this attention than the parent? For this, he is particularly qualified by natural affection. How strong is parental love! How tenaciously do the father's affections cling round his growing boy. The mother's love is, if possible, stronger still. It is deep and abiding. Her children may forget her; but she never forgets them. They may, by their misconduct, forfeit the esteem of society, and be despised and hated by others—but the mother loves them still. She will plunge into the water—she will rush into the flames, to rescue her darling child. Now, why has God implanted this peculiar and strong affection in the parental bosom? Not surely, that children may be merely fed and clothed; but that their spiritual interests may be more carefully guarded—that the mind may receive due attention at the beginning of its existence; and if this is not done, the principle of parental love is abused. He only, who gives judicious counsel to his son, and guards him against influences which ruin the soul, and endeavors to train up for the society and for the joys of heaven—he only exercises the feelings of a father. And she, who hushes her child to rest by the still small voice of secret prayer, who aims to impress upon its opening mind, a Saviour's worth, and that it upward to the realms of light—she is a mother.—Mother's Monthly Journal.

Miscellany.

Dr. Franklin and Abolition.

The following is the conclusion of an eloquent Lecture on the Life of Dr. Franklin, by the Rev. Hugh McNeile, A. M. at the Liverpool Royal Amphitheatre, 17th Nov. 1841, before a crowded assembly. This portion of the Lecture excited a storm of applause.

Franklin's last public act, (according to Dr. Stuber's account,) was the presentation of a Memorial to the House of Representatives, praying them to exert the full extent of the powers vested in them by the Constitution, to put an end to slavery.

In this I would join, heart and hand. In this I would earnestly invite all who hear me to join. Especially, I would say, on this point, to the American gentlemen by whom I have the honor to be surrounded: Where, gentlemen, where, amongst the numerous admirers of Franklin, are his bold and faithful imitators? I do not say of his genius, the lack of which, unless from wilful negligence, is no moral fault in man; but of his benevolence, his humanity, his willingness to sacrifice his own ease, his own interest, and even the cheering countenance of some of his friends, if by so doing he might benefit the oppressed and degraded tribes of our common species? Where are the members of Congress who will nobly shock the best feelings of the House of Representatives, and of the country, and of the world, by exhibiting, in their places, the frightful scroll of slave breeding in Virginia, and demanding the abolition of these revolting atrocities? How long shall the boast of liberty in the West be rebuked and silenced by pointing to the blood-stained whip and iron fetter?

We ask this more in sorrow than in anger. We recollect, with shame, how long the mother country persevered in this detestable system; how long the vested rights of some were pleaded against the natural rights of others; and we cannot wonder that this example should be imitated.

But let it be the bright and blessed privilege of America, speedily to imitate the noble example of England's practical repentance of her long-cherished guilt!

She respected vested rights in her West Indian Colonies. Having given them her sanction, she would not deprive them of her support. She would not tarnish her justice towards one class by any admixture of injustice towards another. But she decreed that those vested rights should no longer be maintained at the expense of human liberty and human blood. By accumulated millions of her own treasury, she purchased the glorious privilege of righteously tearing up the charter of the slaveholder, of righteously snatching the whip from the hand of the driver, and casting it into the fire.

During her earliest struggles concerning the trade in man, I remember Mr. Wilberforce one evening in the house of

Commons. The morning papers of the day contained an account of a French vessel, overhauled, and found to contain negroes, inhumanly packed between the decks. There was no motion before the house; but the members present, and the Speaker himself, were so entranced by the negro's friend, that, although out of order, he met with no interruption. The touching tenderness of his voice and manner; the high chivalry of his sentiments; the ennobling refinement of his christian principles; the generous devotedness of his life, all conspired to give effect to his appalling description of the horrors of the middle passage, and his thrilling appeals to our common feelings of humanity. Suddenly he stopped;—and after a pause, as breathless to his auditory as to himself, he exclaimed, 'I do not speak to you, sir; I do not speak to this House; I do not speak to this country; I speak, if I may raise a blush upon the brow of France.'

And here I ask, can Carolina blush? Is not Virginia's face suffused with shame?

Oh! America, our daughter, sister, friend in commerce, agriculture, arts, and science, united to us by a thousand ties of interest, of affection, of duty; ties which no time can relax, and which we trust no unhappy or treason, no hasty pride or faction, nor misunderstanding will ever succeed to tear asunder!—speed, speed, we implore Thee, the glorious consummation,—listen at last to the voice of thy immortal Franklin, and become our daughter, sister, friend, indeed,—in the true, substantial, practical universal freedom of all thy citizens, of every name, of every race, of every color and of every clime! Never cease, till you can say, with truth and rapture,—Slavery is no more!

"Oh, most degrading of all ills that wait
On man, a mourner in his best estate!
All other sorrows virtue may endure,
And find submission more than half a cure.
But slavery! virtue dreads it as her grave;
Patience itself is meanness in a slave.
O, if the will and sovereignty of God
But suffer for a while, and kiss the rod:
Wait for the dawning of a brighter day,
And snap the chain the moment that you may.
Nature implants upon whate'er we see,
That has a heart, and life in it,—be Free."

The Pennies.

In Liverpool there are many Welsh people, and at one of the Missionary meetings, a Welsh preacher was invited to address them. What he said produced such a powerful effect, that the English people who saw it, anxiously inquired what he had said. "I talked to them about the pennies!" "The pennies! and what did you say about the pennies?" "Why," he said, "I told them some of you say, we cannot give more than a penny, and what good will a penny do? As I came over the hills in my way to Liverpool, I saw a little rill, and I said, Rill, where are you going? 'I am going down to the larger Stream, where are you going?' 'I am going down to the large river Mersey!' Mersey, where are you going? 'I am going down to Liverpool!' And what will you do at Liverpool? 'I shall take the ships out of the dock at Liverpool, and carry them away to a distant country, and then by-and-by, I shall bring them back again, laden with the produce of other lands!' And so I say, pennies, where are you going? 'We are going to the missionary collection;' and shillings, where are you going? 'We are going to the missionary association;' and sovereigns, where are you going? 'We are going to the auxiliary missionary society, and when we get there we shall go to London.' And when you get to London what will you do? We shall take missionaries and Bibles, and carry them away to the utmost ends of the earth."

The same thought has been beautifully transferred into the following verses by Montgomery.

A grain of corn an infant's hand
May plant upon an inch of land,
Whence twenty stalks may spring and yield
Enough to stock a field might.

The harvest of that field might then
Be multiplied ten times ten,
Which, soon thrice more would furnish bread
Wherewith an army might be fed.

A penny is a little thing,
Which e'en a poor man's child may fling
Into the treasury of heaven,
And make it worth as much as seven.

As seven's half, worth its weight in gold,
And that increased a million fold,
For lo! a penny tract, if well
Applied, may save a soul from hell.

That soul can scarce be saved alone,
It must, it will, its bliss make known;
"Come," it will, cry, "And you shall see."
What great things God hath done for me."

Hundreds that joyful sound may hear;
Hear with their hearts as well as ears;
And these to thousands more proclaim
Salvation in "the Only Name."

That "Only Name" above, below,
Let Jews, and Turks, and Pagans know;
Till every tongue and tribe shall call
On "Jesus" as the Lord of all!

The Telescope and the Microscope.

The following comparison of these two instruments is from the pen of Dr. Chalmers. "While the telescope enables us to see a system in every star, the microscope unfolds to us a world in every atom. The one instructs us that this mighty globe, with the whole burden of its people and its countries, is but a grain of immensity, the other, that every atom may harbor the tribes and families of a busy population. The one shows us the insignificance of the world we inhabit—the other redeems it from all its insignificance for it tells that in the leaves of every

forest, in the flowers of every garden, in the waters of every rivulet, there are worlds teeming with life, and numberless as the stars of the firmament. The one suggests to us, that above and beyond all that is visible to man, there may be regions of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe—the other, that within and beneath all that minuteness which the aided eye of man has been able to explore there may be a world of invisible beings; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might behold a theatre of as many wonders as astronomy can unfold, a universe within the compass of a point so small as to elude the powers of the microscope, but where the Almighty Ruler of all things finds room for the exercise of his attributes, where he can raise another mechanism of worlds, and fill and animate them all, with the evidences of his glory."

Illustration of Scripture.

The anecdote given below, from the researches of the Rev. J. Hartley, formerly a missionary in the Mediterranean.

John x. 5: "The sheep hear his voice, and he calleth his own sheep by name," &c.

I have met with a scriptural illustration which interests me. Having had my attention directed last night to the above words, I asked my man if it were usual in Greece to give names to the sheep. He informed me that it was; and that the sheep obeyed the shepherd, when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him to call one of his sheep. He did so, and it instantly left its pasture and its companions, and ran up to the hand of the shepherd, with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal. It is also true of the sheep in this country, "that a stranger will not follow, but will flee from him; for they know not the voice of strangers." The shepherd told me that many of his sheep were still wild; that they had not yet learned their names, but that by teaching they would all learn them. The others, which knew their names, he called them. How natural an application to the state of the human race does this description of the sheep admit of! The Good Shepherd laid down his life for his sheep; but many of them are still wild; they know not his voice. Others have learned to obey his call, and to follow him; and we rejoice to think, that even to those not yet in his fold the words are applicable—"They also must I bring; and they shall hear my voice; and there shall be one fold and one shepherd."

Ask the Price.

Whenever I want any thing I always ask the price of it, whether it be a new coat or a shoulder of mutton, a pound of tea or a pennyworth of packthread. If it appears to be worth the money, I buy it, that is, if I can afford it; but if not, I let it alone, for he is no wise man who pays for a thing more than its worth.

But not only in the comforts of food and clothing, but in all other things I ask the same question; for there is a price fixed to a day's enjoyment as well as an article of dress; to the pleasures of life as well as to a joint of butcher's meat. Old Humphrey has now lived some summers and winters in the world, and it would be odd indeed if he had passed through them all without picking up a little wisdom from his experience. Now, if you will adopt my plan, you will reap much advantage; but if you will not, you will pay too dearly for the things you obtain.

The spendthrift sets his heart on expensive baubles, but he does not ask the price: he is, therefore, obliged to give for them his house, his lands, his friends, and his comforts, and these are fifty times more than they are worth. The drunkard is determined to have his brandy, his gin and his strong ale; and as he never makes the price an object, so he pays for them with his wealth, his health, his character and his peace—and a sad bargain he makes of it! It is the same with others. The gamster will be rich at once, but riches may be bought too dear, for he who in getting money gets also the habit of risking it on the turn of a card or a throw of the dice, will soon bring his noble to ninnepence. The gamster pays for his riches with his rest, his reputation and his happiness.

Do you think if the highwayman asked the price of an ungodly gain, that he could ever commit robbery? No, never! but he does not ask the price, and foolishly gives for it his liberty and his life.

Old Humphrey has little more to say; for if a few words will not make you wise, many will not do so. Ask the price of what you would possess, and make a good bargain. A little prudence will secure you a great deal of peace. But if, after all, you will have the pleasures of sin, I pray you, consider the price you must pay for them.

Yes, there may be the joys of vice,
And thine without cost;
But O! at what a fearful price—
The price may be thy soul.

What is a man profited, if he shall gain the whole world and lose his own soul? Matt. xvi. 26.—Humphrey's Observations.

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